

# The Holy Cross Magazine



ASCENSION

By Hans von Kulmbach

(Courtesy of the Metropolitan Museum of Art)

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# The Holy Cross Magazine

May



1948

## Speaking of the Trinity

BY WILLIAM J. ALBERTS

THE Athanasian Creed begins with these solemn words: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

In our day there are many who, seduced by that popular error "It makes no difference what a man believes so long as he lives right," cannot see why we insist on orthodox belief about the nature and being of God. They claim we need not define God so long as we believe in Him and center our lives in Him.

When one hears that the need of the world is for God-centered lives, he should not accept that statement at face value unless and until he knows what is meant by the nature of the God in whom our lives must be centered. If one believed, for example, that God is such a Being as demands or requires human sacrifice, a God-centered life would be one in which murder would be of the essence of religion!

What then is this Catholic Faith upon belief in which St. Athanasius insisted? It is, insofar as it deals with the nature of God, that within the unity of the Source of all things, there are three, what for want of a better term we must call "Persons." Each of these "Persons" is distinct, but not separated, within the Oneness of God.

No person has been able to expound the doctrine of the Trinity simply. The plain fact is that it is not simple of comprehension. But what is promised to Christians is not what is simple, but what is true. And the truth about God—the highest truth which man can comprehend—is contained in the doctrine of the Trinity.

How was this doctrine arrived at anyway? It was arrived at by the action of God's illuminating Grace upon human reason. And if someone objects, and insists that it is purely a matter of revelation, I would maintain that illuminating Grace acting upon human reason *is* revelation. All truth in any field of human knowledge is, in one sense, revelation. Whatever is true is God's truth,

and it is impossible that man can know truth except as God wills its revelation. Yet all truth is perceived and accepted thru the use of reason. The doctrine of the Trinity is the best definition of God's Nature, and it explains most fully the experience of men in Christ.

I would stress that while this is the best definition we have, yet in the full sense God cannot be comprehended by any formula. All our knowledge of God is limited knowledge at best. The explanation of God which is least inadequate is contained in the doctrine of the Trinity.

Why? Because it most fully answers the problems involved in trying to define God's Nature. To mention but one, God must be the perfection of all attributes. Love is an attribute of God. Without the explanation of the three "Persons" in the Trinity, whom did God love before He made the Universe? Did He love the beings He created? Then we are forced to conclude that He had nobody upon whom His love was active before man was created—or that God is dependent upon men for His fulness. In either case, such a being cannot be the eternal, uncaused Cause of all things. His perfection would be dependent. He would not be God.

Pursuing the thought further, we are led to see that the Trinity gives the only adequate explanation of Jesus Christ, apart from which explanation all Christians are idolaters. Unless Jesus is "of one substance with the Father"—unless Jesus is really and in every sense eternal God—we are all guilty of worshipping the creature rather than the Creator.

The experience of the Church is that Jesus and eternal God are one. The experience of the Church is that the Spirit given to the Apostles and to men throughout the ages is one with eternal God. What the Church attempts to convey in the definition of the Trinity is that God, who is One, yet encompasses Three—Father, Son, Holy Spirit—without confusion within the Unity.

By "Persons" we mean distinct, but not separate "selves" in the Godhead. If the "Persons" within the Trinity were separate individuals we would have Tri-theism, *i. e.*, three gods. But by "Persons" we are trying

in human language, with all its admitted limitations, to convey the thought of creative and re-creative action of one Eternal Being whose divine *Essence* (that which makes a thing what it is) is perfectly possessed by each of the three "Persons". Because this is so, because each has the divine essence, we can, without danger of idolatry, speak of each one of the three "Persons" as God.

Many analogies are given to show how this "threeness" is possible within unity. Perhaps it may be found helpful if we think of the doctrine of the Trinity as revealing God as an eternal Society. In this Society the Father is the eternal Begetter; the Son is the eternally Begotten; the Holy Spirit is the eternal "Begettingness"—to coin an awkward, but applicable word. Thus conceived, God is complete in Himself and needs nothing of created things to minister to His perfection.

It is important that in thinking about the Trinity we do not fall into the error of Sabellius, who confused the "Persons" and made God one *Person* (not one Being) who always were played three different rôles—Father, Son and Holy Spirit. Such a God could not be a divine society since it would involve one part of God loving another part of God. Then God's love would be self-love; and self-love is one of the basic sins of mankind. It is thus abhorrent in thinking about God. The God, the eternal Father eternally loves the eternal Son, and the Holy Spirit IS the projective love which eternally exists between the Father and the Son. We must stress the "eternality" of each of the three "Persons" lest we fall into the heresy of Arius, who thought of the Son as created *after* the Father.

To be sure, as we have said above, the doctrine is neither simple nor without difficulties. The finite and the Infinite cannot deal together as equals. We must admit that there is much mystery about God. But we need not be afraid of admitting mystery. The doctor is not afraid of it when he admits that he does not know the true nature of cancer or of the common cold. So man need not fear to admit that even his highest insights may be, and doubtless are, inadequate to



understanding of the Reality they attempt to describe. But this does not mean that these insights are wrong. We say, for example, that God is love. This is essential to the proclamation of the Christian Religion. But when one attempts to explain the word "love" he soon realizes how inadequate this explanation.

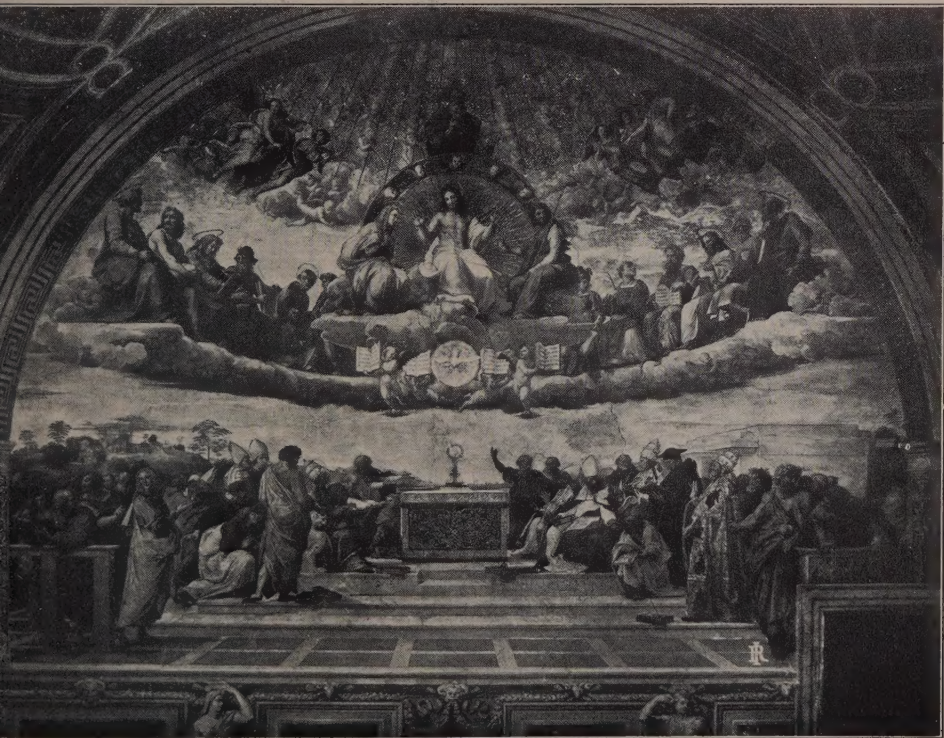
It would be very easy to convict a man of madness for describing the woman he loved as having teeth like pearls; hair like a raven's; eyes like the stars; lips like roses; and a neck like a swan. Topping all this is a complexion of peaches and cream. Put them all together literally and you have something not even a mother could love. But such a description of the object of one's love does convey a picture of certain qualities. While it is inadequate to the full recognition of the person described, yet it is not untrue.

Likewise, to define God as the doctrine the Trinity does, is probably inadequate to

the fulness of His ultimate Being. Yet it is not untrue. Certainly it is the best finite man can hope for in his attempt to define and describe the Infinite. The doctrine fits most completely, the highest man can know. It accounts most completely for *all* the elements in man's experience of God as revealed in our Lord.

Without this explanation, as Athanasius points out, man cannot be saved, for without it he is not worshiping the God of truth, but an incomplete—even an untrue—concept of God, with all its terrible possibilities. As Archbishop Temple somewhere says, if our conception of God is radically false, then the more devout we are the worse it will be for us, for we are opening our souls to be moulded by something base; we had much better be atheists.

This is the Catholic Faith. Filled with mystery? Yes. But alone able to supply most completely that fulness of concept of God without which a man cannot be saved.



DISPUTA, BY RAPHAEL



# "Behold, A Great Priest"

BY FRANCIS W. G. PARKER, O.H.C.

**A**LTHOUGH to my memory he was an ideal priest, I was stirred to reverence when one of his well-travelled old boys made the comment, "He was a really great man, the greatest priest I have ever known."

Our new rector was not many weeks in the parish before people began to sit up and take notice. The easy-going and the lapsed came to look over this "new rector," who not only preached fearlessly, but backed it by action, both within the Church and on the docks of his seaport parish. He was soon a familiar figure on the streets. You could not miss seeing him, for he always wore his cassock, and offered a genial greeting.

Fr. Jennings was both priest and prophet, teaching the full Faith along with all its moral implications. He was confident that he was God's human representative in that place, and dealt out God's justice and wrath, stressing His love and the full sacramental life without flinching. "This parish is like Corinth and has all its sins. People say, 'Don't look at the drunks,' but if I did not look I would fall over one."

His priestly courage supplied leadership and particularly attracted the youth of the place. When some engineers' apprentices heard that St. Nicholas' rector had been on the docks to remonstrate with Ships' Masters and crews about cursing and bullying the lads assigned for voyage experience, because they said their prayers, they too came to Church to look him over. These became some of his staunchest supporters.

Of course, we had Matins, Mass, and Evensong daily. When establishing the daily Mass, he asked a group of young chaps if any could come on week days. One apprentice remarked, "We are up at six when you are in bed. If you were up early enough we might come." Quick as a flash came the response: "Right! Mass at 5:30 on Thursdays." And so it carried through the years, consistently backed up by four or five fellows in their working clothes.

Gradually we pieced together some features of Fr. Jennings' background. He was 52 when he arrived at St. Nicholas, then a quiet Tractarian parish on the East Coast of England. When a young accountant in London, he became attracted to Lowder by the great work at St. Peter's, London Docks, at that time under heavy persecution. In his later twenties a surprise request enabled him to study for the priesthood under Edward King, the saintly Bishop of Lincoln. First as town curate and later as country rector, he left his mark in the parishes of the Diocese. His third and last work began in 1902 when he came to us.

His pleasant yet strong personality attracted firm friends and aroused heavy opposition. He showed unfailing love for the erring, but his righteous indignation flamed at the causes of sin. All knew that any evil involving Christian living would be dealt with the following Sunday in a forceful sermon. Always he first taught the doctrine and principles concerned, then "and now something practical" would put people on the alert for definite ways of viewing evil and the Christian way of bringing action to bear.

Love of our Lord in the Holy Sacrament was a true source of his outgoing love for souls; drawing people to Christ in joy. Worship became increasingly centred around the Altar. A set of Eucharistic vestments were on exhibition at the Rectory and their import explained before they appeared in Church. Everything was taught and carried out that could express reverence and witness to the great reality of the living Sacramental Christ. The only parish guild, in which all communicants belonged *ipso facto* required that whenever within hearing of the Tower sacring bell, each should say to Our Father as an act of adoration—and the bell could be heard a mile away. We all learned lessons from the fact that when the sick were to be communicated within a few blocks of the Church, the officiating priest

full vestments and attended by acolytes, carried the Holy Sacrament after early Mass from the altar to the sickroom.

The Great Feasts came into their own. When these fell on a weekday, Evensong could be solemnly sung, with a brief talk on the Saint or Feast and then a formal procession. Acolytes and choir grew in numbers, and, as the rector prized the free offering of the best we had, the singing was more notable for its heartiness than for its other qualities. In those great festal processions we just "sang our heads off." The old practice of a hymn during the entrance was termed a "musical walk." When a dazzling silver processional cross appeared, several people walked out before the procession. This is being later referred to with some glee from the choir room, we were promptly set back with "They are faithful people, obeying their conscience."

The pulpit was dominated by a life-size painting of the Crucified, transferred from an obscure back wall of the Church. To this the preacher often turned to stress some point of teaching or appeal. At one moment he was the tender loving shepherd, the next the prophet of justice and righteousness flaming with indignation at those who caused the evil conditions which trapped the innocent. None escaped. He announced his life-long crusade against the landlords of loose "pubs" and houses of vice, against magistrates and administrators whose lives were no better than those upon whom they sat in judgment. One still recalls the vigorous and pithy denunciations. "Don't touch them, not so much as with the end of a barge-pole."

We had never known such love and zeal. And the people came from all over town, not only the faithful, but those who caused the troubles, to hear for themselves, to become either converts or violent opponents. The Church was often jammed with people, the late-comers seated on the bases of the old pillars. Sometimes the Festal Processions moved through aisles narrowed by lines of extra chairs. The bell-ringers would sit on the belfry steps.

One of the parish lads was hauled to court before a local magistrate on a paternity charge. The magistrate himself was sus-

pected of less than the highest moral standards. The following Sunday night we got it, thunder and lightning. We edged forward on our seats as the Rector leaned over the pulpit. "And should any of you get into any such sin and trouble, which God forbid, I counsel that you first ask for a righteous judge who is not tarred with the same brush."

This, and many another event involving Christian living brought down the wrath of the local newspaper editors. *John Bull*, the sensational news magazine, caught the fashion. They posted the advertising boards with "Down with this Jesuit in disguise." Then the Kensit Protestant preachers arrived, but their street meetings found small encouragement and provided some good fun and more free advertising. They also provided the Rector with opportunities to show his Anglican and non-Roman convictions as to the Apostolic Ministry. We were the continuing Catholic Church in England, not an Italian Mission.

To emphasize such teaching, there were talks on Church history and architecture,



FR. JENNINGS



and for the first time many learned that our own St. Nicholas' was the third Church on the site when the present Nave was built in the twelfth century. There still stands in the back of the building, where Fr. Jennings placed it, the list of Rectors since 1238, a copy of which is before me as I write. It is prefaced. "The Rectory was ordained in Saxon times, but the names of the rectors for the first 300 or 400 years are not recorded." The names of the various patrons of the living, interspersed with Kings, Edward III, and Henry VII, and Charles I, make imposing reading.

During the centuries, the building has suffered many dilapidations and changes. The original Chancel was destroyed in 1588 by a break in the nearby river bank. The east end was walled up for over three centuries, and both side aisles shortened to form a quasi-chancel.

With whetted interest, many of us joined in cycling tours to Lincoln Cathedral and many of the lovely old churches within reach. A visit to Somersby Parish aroused some of us to share in the Rector's enthusiasm for the Poet Tennyson, from whom

he often quoted. Not only ancient glories but examples of "Reformation" ravage gave us new views of the "inglorious Deformation" and a wholesome detestation of "Cromwell."

Placing the parochial schools at high value for Christian Education and training the clergy were familiar sights as they strided along in cassock and biretta for the morning prayers and instruction period. On great feasts teachers and students went in long procession to the Church for Sunday Mass and brief instruction. Regular catechizing in Church every Sunday afternoon would be followed by baptisms.

Confirmation Instructions for women and girls were always in Church, for men and lads at the Rectory. These aimed at making intelligent, practicing Christians. A week or so before the Confirmation the Clergy had a personal conference with each candidate and encouraged confession as part of the preparation.

The Rector could be brutally frank on occasions. One of the young fellows, about to leave for work elsewhere, went to say farewell. With a warm handshake, Father remarked, "I wish you well, and if you should ever fall into any serious sin, I hope that you will be of all men most miserable." I administered preventive medicine or a shot of adrenalin as needed, often penetrating depths then unrealized by the hearer.

Before long, two groups emerged in the Choir, the staid, cautious, elder set and the younger adventurous enthusiasts. They worked well and co-operated, but sometimes the dividing line became apparent.

As we were lining up for Palm Sunday Mass, the Rector calmly announced, "I have been said that what we do and say in Church we would not dare to do in the streets, like the Salvation Army, for whom I have respect. On Good Friday evening we plan to leave the Church at six and preach the Passion in the streets. We shall go down the Street too. I welcome anyone who will come to make a procession and help sing the hymns." The street mentioned was a dead-end one, notorious for its flaunting of the worst sins. That meant we had to return by the way we went!



FINDING OF THE CROSS

(May 3)

(Courtesy of the Metropolitan Museum of Art)



By six on Good Friday evening, not one of the old guard had shown up. About twenty of the younger men and lads listened to the chief instructions with external signs of excitement suppressed. We were to be quiet, reverent, orderly, and avoid any back talk to the Rector. Led by acolytes carrying a white wooden processional cross and torches, the Rector and choir in cassock and surplice, followed by a crowd of Parish folk, we made a goodly procession which could not escape notice. Some of us knew this was a re-enactment of the Rector's early experiences with Fr. Lowder at London Docks.

At each halt we sang a hymn. A large picture of one of the Stations of the Cross provided the subject for a few calm remarks and an invitation to the evening service in church. At first we were greeted with curiosity and astonishment, but when we started into the tough cul-de-sac street people appeared at windows and yard walls, their shouting and jeering occasionally mixed with colorful curses. There we made another station. The shouts of "Get out" having no effect, the speaker's voice was effectively drowned out by banging of buckets and ringing of old ships' bells. We were glad when another hymn signalled a move further into the street, but our relief was premature. Just as we turned to go we were well sprinkled with buckets of water; surplices sagged. A man's voice called derisively "Good night!" Fr. Jennings stopped, turned towards the man and making the sign of the Cross replied clearly and kindly, "Good night, my man, God bless you." There was dead silence while the crowd recovered. Years later, the same man sent for the Rector to minister at his deathbed. Some did not wait that long. Others came to see and stayed to pray.

Those outdoor processions became a regular Good Friday feature. During the preparation for a parochial Mission the street talks were given by a devout working mechanic.

It seemed that, whatever was done to jam in more chairs, the church was never large enough. Ours was mainly a working class parish sprinkled with a few generous professional people. So it was a bold step to draw up long-range plans to restore the church to

its original size. The work was planned in units in order that the final results would be both worthy and harmonious.

Meantime the southwest corner of the church, long used as a choir room and sacristy was opened up for seats by utilizing space under the tower as a sacristy. The old crumbling font made a credence and piscina. A benefactor provided a massive font with noble soaring canopy, set centrally upon the steps within the base of the tower.

The first structural unit included the lengthening of the north aisle to its original proportions as a Lady Chapel, with a lovely Madonna at the peak of the arch and proper provision for the Reservation of the Holy Sacrament in due course. To the north and east two new sacristies extended, and underneath these was the central heating chamber, which brought farewell to the old big fat heating stoves. After a few years the south aisle was similarly extended as the Chapel of St. John, soon screened in carved oak and used as a Blessed Sacrament Chapel.

The parish could not afford a curate but with outside help and the rector's generous sharing of the life of the Rectory we were blessed with a steady line of zealous young clergy. The Rectory was their home and they were treated as fellow priests. The term



FR. MAYO (May 25)



"curate" was avoided; he was "the assistant priest" and as such alternated in all preaching and ministrations. This practice might be imitated profitably in many of our own city parishes.

Several of our assistants caught the flame of devotion and carried it to distant Missions: two joined an Australian Bush Brotherhood, one of these became Superior and is now a Bishop. Whenever they return on furlough, all these regard St. Nicholas' as "home." All this, usually unconsciously, raised ideals of the priestly life among our own young fellows and several vocations. A blacksmith's apprentice who first answered the call to the five-thirty Mass is now a priest in Australia. And there are others.

The first World War took away the curates and the Rector carried the heavy work alone. Further, he accepted the request of the Bishop to preach two or three Missions in connection with the call to "Repentance and Hope." Under the strain he fell ill. For some months, often in severe pain, he preached seated at the Chancel steps. He never lost sight of the fact that he was the Pastor, guiding, admonishing, feeding the flock of Christ. He labored until near the end. In the late summer of 1917, after fifteen years of full priestly ministry in the

parish, he was called to his Lord to give account of his stewardship.

In those years he had not only restored the full Catholic Faith and worship, but also started the restoration of the church fabric which good successors have carried to completion.

He had made the Christian religion true, in the Church, in the schools, by sidewalks, on the docks, and in the streets. Love of God, wisdom, zeal and priestly courage never failed.

Many are they who, in times of stress, have found fresh devotion and new courage from the thought of him. Even now, when fragments from *Ecclesiasticus* occur in the Divine Office, he is called to grateful memory. "Behold a great priest who in his day pleased God and was found righteous . . . who in his life repaired the House of God again. . . . He took care of his people that they should not fall. . . . He had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned away backward. . . . How glorious was he in the midst of the people, in coming out of the Sanctuary."

May he and all faithful priests of God hear the welcoming voice of Jesus: "Go, my faithful servant, enter thou into the joy of thy Lord."



OUR CHAPEL AT HOLY CROSS



# The Calendar of Christ

BY CARROLL E. SIMCOX

## Rogation Sunday

### THE EPISTLE

St. James 1:22-27.

### THE HOLY GOSPEL

St. John 16:23b-33.

**E**ASTON and Robbins provide us with a useful sermon pointer in observing that though "the association of Gospel and Epistle is fortuitous; they can be combined as prayer (Gospel) and action (Epistle)." What better sermon subject for Rogation Sunday than *Prayer and Action*?

You can provoke interest in the Epistle by telling the congregation what Dr. Martin Luther thought of it, and why: "a letter of straw." He thought, mistakenly, that the Epistle commends works *in place of* faith. What he failed to see is that the kind of "Works" St. James commends—visiting the fatherless and widows in their affliction and keeping oneself unspotted from the world—are such as proceed only from faith and prayer. The Apostle was taking faith and prayer for granted. He would have agreed with Luther that faith and prayer must come first, that they *precede* such works." In brief: Christian action is the issue of Christian contemplation. As Paul Scherer puts it: The Sermon on the Mount is the Lord's Prayer in overalls.

For light on faith and prayer we turn to the Gospel: "Whatsoever ye shall ask the Father in my name, he will give it you." Fix attention on the phrase, "in my name." It is absolutely decisive for a right understanding of this astounding promise. There is no perfect paraphrase: "in my spirit" would do, if it weren't for the mischievous vagueness of the word "spirit" in modern parlance. Probably the best is: "Whatsoever ye shall ask the Father, *having My mind in you*, He will give it you." The Gospel goes on to speak of the Office and Work of the Holy Spirit as Christ's Vicar

on earth. It is His work to show us more plainly of the Father. Here is a point that cries for a great deal of emphasis and elucidation today. Every earnest Christian wants to know how he is to learn what the mind of Christ is and how he is to grow in that mind himself. And too generally he is left with the impression that the only way he can do this is to steep himself in the Gospel records of the incarnate Christ and by a process of *imitation* of a dim and ancient character became more and more "like" Jesus. But this is not at all what Christ Himself proposed. (Did He even know that the Gospels were going to be written?) He promised us the Holy Spirit and He said that the Spirit would lead us into all truth and show us plainly of the Father. It was not and is not the intention of Jesus that we should become "like" Him through diligent imitation. Rather He desires actually to *live* in us. He does this in, by, and through the indwelling Spirit who dwells within us. Now, the reason for steeping ourselves in the Gospel record of our Lord's incarnate life is this: there is one Christ, the Christ of then and the Christ of now. And the more familiar we are with Him in His earthly life the more of a *tact*, a *sense of touch*, for the things of Christ we shall have in our present living relationship to Him. But the contemplation of Christ is not a backward-looking and essentially archaeological exercise. He lives now; and we may know Him in the Holy Spirit.

## Ascension Day

### THE EPISTLE

Acts 1:1-11.

Jesus went away in order that He might come to us unceasingly and abide with us forever. This is the joyful mystery of the Ascension. And this of course is what He is doing at this very moment and will continue to do to the end of time. Ascension-tide is therefore pre-eminently the feast of



the abiding Presence and incessant redemptive activity of Christ among us: in, by, and through His Body the Church.

From our human point of view, the Presence of Christ with His people falls into three stages: His incarnate Presence, His risen Presence, and His mystical Presence. The Ascension ushers in—and makes possible—the third and present stage.

Our Ascensiontide preaching and teaching should show: first, the necessity of His going away, that is, the removal of His bodily Presence from human sight if this new and glorious dispensation of His mystical Presence was to be inaugurated; and second, the peculiar glories of this dispensation. As for these, they include: (1) His heavenly intercession, with all that this implies; (2) His perfect accessibility and availability to all souls who call upon Him (since He is no longer limited by the temporal and spatial qualities of bodily existence upon earth); (3) the grace He can pour down upon us through the sacraments and other means of grace in His mystical body; and (4) the peculiar blessedness of a life of devotion to One whom "yet unseen we love." Perhaps some further comment on point number one above is needed: since He now sits upon the right hand of the Father His intercession for us can be conceived of only as God praying to God. It is not as though the Father will be more disposed to hear Him favorably now than when He offered His high-priestly prayer for us all shortly before His crucifixion. But, from our point of view, we have more confidence in the all-availingness of His intercession for us when we see Him on His Throne. As a point of faith we know that there never

was a time when He was not the dear beloved Son of the Father, whose prayers were always heard. But if He were among us as Man and interceding for we should find it harder to believe that Father would certainly hear Him. As it is with Christ on His throne, we have a much stronger sense of the unity of will between the Father and the Son.

#### THE HOLY GOSPEL

*St. Luke 24:49-53.*

It is significant that in the moment following the Lord's Ascension "they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." At last they understood: they could worship Him now on the Throne of His heavenly glory. His Ascension had made that possible. His going up into heaven did not mean that He was no longer *here*: it meant that now you could call on Him from *anywhere* and be sure that He could hear. This had not been possible so long as He had been bodily upon earth. The Ascension makes Him perfectly accessible, *omnibus, semper, ubique*.

And of course there was the promise of the coming of the Holy Ghost soon to be fulfilled. There is always something to look forward to in the life with Christ. No wonder they returned to Jerusalem with great joy—wondering what unspeakable miracle of goodness God was going to do next. And why shouldn't we share their joy, since we have exactly the same reason for rejoicing?

This suggests one further point. The Ascension is often described as the coronation of our Lord. Now, if you love a person very dearly, you want to see him receive his due reward. This ought to be our feeling lifted to the *n*th degree, as we contemplate our Lord's coronation. It is supremely *just et dignum* that He should return to His Throne crowned with glory and honor. He is *our* King, and the day of His coronation is the happiest and proudest day of our lives if He is really King of our hearts.





## Sunday After Ascension

### THE EPISTLE

*Peter 4:7-11.*

If you are preaching your only sermon during Ascension tide on Sunday, better leave the Epistle out of account. We have our eschatology as twentieth century Christians, but it is not based, as this passage is, on the assumption that the end of all things will come at any moment. At the same time this is true, of course, that the kind of living in the world which St. Peter enjoins follows logically from our eschatological view as from his. My only objection to using this passage for the sermon is that it is not directly relevant to the main theme of the Ascension.

### THE HOLY GOSPEL

*Mt. John 15:26:16-4a.*

Here again: if your only sermon during the octave is to be on Sunday, it would be better to ground it in the propers for the feast. This Gospel anticipates Whitsunday rather than focusing attention upon the Ascension. But there is an obvious and important link of meaning: Christ ascended in order that the Spirit might descend in all His fulness. It is the work of the Spirit in our hearts "to testify of" Christ in the fullest sense: to show us the things of Christ.

Is there any way in which this tremendous truth can be made cogent to the ordinary Christian? He might understandably ask: why could not Christ have remained with us in the flesh and the Spirit be given us as well? I can think of only one analogy which might be offered as an answer to the question, and there is one unusually serious defect in the analogy, as we shall see. It is the analogy of the good teacher or parent. At first he spends a good deal of the time with his young charge "in bodily form." But as the child grows, and if the child is to grow, the *pædagogus* must withdraw "bodily" and leave more and more of his resident "spirit" to guide the child. As every good teacher knows, you must first create a right spirit in the child and teach him the beggarly rudiments, then withdraw.

But here is the flaw in the analogy, and it

must be emphatically confessed if you use it: Christ does not "withdraw" in any such way as the human teacher does. He abides with us, but in another mode of presence: in the mystical mode. The real "trick" of good Ascension preaching and teaching is to get this across: that is, to show the reality and the glory of the mystical Presence of Christ since His bodily departure.

## Whitsunday

### THE COLLECT

*O God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of the Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.*

Here is a collect most wonderfully adaptable to a teaching sermon, and I don't think you can do better on Whitsunday than



ST. HELENA WITH THE CROSS  
(Courtesy of the Metropolitan Museum of Art)

to build your sermon upon three of its phrases, as follows:

(1) *Didst teach the hearts.* This is one work which only the Holy Spirit of God can do with us: to teach our hearts. A human teacher can teach you arithmetic or salesmanship or Greek. Only the divine Teacher can teach you pure motives, right intentions, holy dispositions. Without heart-wisdom a man is nothing, and if, in addition to his folly of heart, he has great knowledge, he is worse than nothing: he is a menace to himself and to his fellows. What does it profit a man to have his cranium packed with information on "matters animal and vegetable and mineral" if he is as innocent as any idiot of knowledge as to what God would have him to do with it?

(2) *A right judgment in all things.* A holy life, that is, a Spirit-filled life, is primarily a life of good taste rather than of good morals. I mean that. For the holy Spirit gives us a *taste*, a *tact*, a *feel* for the right and the good "in all things." Hence a Christian life ought to be one of great spontaneity and originality. After all, we don't find out what is "right" for us to do by looking it up in a book: not if the Spirit of God be in us. *He* will take care of that. The life of the Spirit is a life of freedom in the Spirit. He gives us a taste for the right and a distaste for the wrong. He makes us want only what God wants. As we grow in the Spirit, then, we grow in that "sure touch" for the right thing.

(3) *To rejoice in his holy comfort.* You will tell your people of course that "comfort" means *strength*, not *consolation*. "Holy comfort" means "ghostly strength." Another word for it is *piety*. Some of us dread using the word today because of its unpopularity, born of almost universal ignorance of its real meaning. True piety is a thing in which a strong soul ought to rejoice as a giant about to run a race. Most people need some radical re-education in the meaning of the term. This was well illustrated shortly before World War II when it was being debated in England whether Lord Halifax ought to confer with Hitler personally to head off a war if possible. Many Englishmen who admired Lord Halifax very much

thought it a bad idea, on the ground that he was "too pious" to stand up to Hitler. In other words: his "piety" was his Achilles' heel!

What is piety anyway—or ghostly strength, or holy comfort? It is the power that comes from union with God. It is God's own power infused into the soul. If it is weak, then God is weak. It is the power we need to resist temptation, to endure affliction, and to be good soldiers of Jesus Christ. And it is a power in which the devout soul may well rejoice; for he can say with a splendid assurance: "If God be for us, who can be against us?"

Both Epistles and both Gospels appointed for the feast are valuable as background and that is how I would use them. Hence an analysis of them is necessary here.

(Notes on Trinity Sunday appeared last year)

## First Sunday After Trinity

### THE EPISTLE

I St. John 4:7-21.

**A** *S passim* in the Johannine Epistles, we do not have here a carefully systematized theology but something rather like the product of a discursive meditation. The author's mind ranges as he writes. But there is a general over-all thesis here, and it should be singled out and made the sermon subject in preference to any particular point he touches along the way.

That thesis is that we meet God and "know" Him in the experience of love.

Logically, the thesis begins with v. 15 in which it is dogmatically asserted that anybody confesses that Jesus is the Son of God, "God dwelleth in him, and he abides in God." There can be no doubt of St. John's meaning: belief in Jesus as the Son of God is grounded in the experience of being loved by, and sacrificed for by, Jesus. We do not only love Him, but we believe in Him because He first loved us—and believed in us. In other words, the essential ground of this saving faith in any soul is the spirit of *eucharistia*, springing out of an overwhelming realization of what God has done for us in Christ. God has "so loved us;" and the life of Jesus is at once the proof and the manifestation of that love.



We know God, then, in, by, and through Jesus Christ. And in Him we see the meaning of St. John's profoundest of all similitudes and simplest of all profundities: "God is love."

St. John's emphasis is upon God's love for us rather than our love for Him, and not only so, since our love for Him does not originate in ourselves: it is rather an echo, an answer, a response to His love. The obvious analogy is that of the "light" of the moon, which is actually not moonlight at all but sunlight reflected.

Here is a magnificent setting for a sermon on *noblesse oblige*. As Christians who do not aright the shining mystery of the Cross, we know how much we have received, how much God's sacrifice for us. Other men do not, and therein lies—or ought to lie—the difference between our lives and theirs. We are to live as men overwhelmingly in Christ. Our lives are to be one unceasing "sacrifice of praise and thanksgiving." And the logic of our love for God patently involves love of the brethren. That is the point of v. 27. "If a man say, I love God, and hateth his brother, he is a liar. . . ." Loving the brethren is more than a moral duty for the soul that genuinely loves God: it is an inescapable necessity. For to love any person, ultimately, is to share that person's mind and heart—to love what he loves.

The secret of *noblesse oblige*, always, is a sense of obligation arising out of a sense of Christ. Our debt to God involves our obligation to those others "for whom Christ died." The preacher should stress that every Christian, simply *qua* Christian, must feel *noblesse oblige*; but naturally those to whom Christ has given special gifts and talents, money, brains, health, influence, friends, etc., have a proportionately heavier obligation.

#### THE GOSPEL

Luke 16:19-31.

Easton and Robbins state the essential sermon Theme very well: "If a soul habitually resists its better impulses ('Moses and the prophets') and becomes content with selfishness that is indifferent to the misery of others, it will lose the power to live, and fear of impending judgment will not restore it."

If you have on your shelves G. A. Buttrick's *The Parables of Jesus* (get it if you haven't) you will find that his exposition of this tremendous parable leaves nothing unsaid. I repeat here one useful warning of his: "Let it be remembered that the story is a parable. Its symbols are symbols, not literal facts. Jesus took for granted a Hereafter, but did not describe it. He gave no instruction in the flora and fauna, the history and geography, of the land beyond death. We must be faithful to our ignorance and to His reticence."

The preacher has a fairly wide choice of points to stress here. In fact his chief problem is likely to be that of selection. Among the most important are these:

(1) The fact that God judges us, and our eternal destinies are fixed, by what we do and what we fail to do to "the least of these. . ." Cf. the picture of the Great Assize in Matthew 25.

(2) The finality of the judgment upon the "deeds done in the flesh." Father Abraham himself cannot undo the mundane past of Dives—and thereby alter its eternal consequences. Along the same line: the "great gulf fixed" was really fixed by Dives himself.

(3) Souls in the life after death are sentient beings. It is not pressing the symbolism of the story too far to say that.

(4) An heart of compassion is not going to be miraculously created in anybody by spectacular signs and wonders, such as someone rising from the dead. Dives had "Moses and the prophets"; he had warning enough. We have Moses and the prophets and our Lord; there is even less excuse for us.

These are the most obvious points; but what to emphasize? Every man will have his own view of that, but the thing I would choose is the theme of *noblesse oblige*. Take Dives as an example of failure: he had (a) Moses and the prophets, and (b) great wealth. Everybody in your congregation has (a) Moses, the prophets, and Christ, and (b) some means. For the rationale of *noblesse oblige*, see the analysis of the Epistle above.

(Notes on Prayer Book feasts are planned.)

# The Incarnation of the Word

BY ST. ATHANASIUS

(whose feast is on May 2nd)

**F**OR this reason, then God's bodiless, imperishable, immaterial Word comes into this world of ours—though indeed He was not far away from us before: for no part of creation has ever been left empty of Him; but, remaining in union with His Father, He has filled all things everywhere. But now in His self-revealing love for us He comes right down to our level. And seeing the race of rational creatures going to pieces, and death with its corruption holding sway—the more so because it came as punishment; seeing too that it was out of the question for the law to be repealed before it had been carried out; seeing also how unbecoming it was that the very things of which He was the Fashioner should be fading away; and how the overflowing wickedness of men was little by little piling up irresistibly against them; and how all men were under penalty of death; out of pity and compassion for our weakness, unwilling that death should have us in its grip, lest His creatures should perish and His Father's work for men come to nothing, He came down to our ruined race, and took for Himself a Body, a Body just like ours. For His desire was, not just to have some embodiment, not just to be visible; for if He had wanted just to be visible, He could have made the revelation of His Godhead in some different and better way. But the Body He took was ours. Not only so, but He took it from an unsullied and stainless Virgin without experience of man—a Body really pure and untainted by human intercourse. For He that is Mighty, the Fashioner of all things, Himself prepared this Body within the Virgin as a shrine for Himself, and made it His own as the instrument in which He dwelt and was known. Thus, taking a body just like ours, because we all were subject to the corruption of death, in behalf of us all He gave it over to death as an offering to the Father; doing this moreover out of love for

mankind, so that, in the first place, all who were dying in Him, the law condemning men to corruption might be repealed (since having spent its force on the Lord's Body it had no further hold on men of like nature); and secondly, so that He might turn again to incorruption men who had turned to corruption, and make them alive from the dead by their appropriating of His Body and the gift of resurrection, destroying death before them as straw before fire.

For the Word, seeing that there was no way for the ruin of mankind to be reversed except by death; yet that it was possible that the Word, the immortal Son of the Father, should die; for this reason He took the Body that could die, in order to do this, belonging as it did to the Word who over all, might in dying become a word of exchange for all, yet remain incorrupt because of the Word's indwelling; and from then on corruption might be stamped out from all by the gift of resurrection. So that by yielding to death the Body He had taken as His own, as a victim and sacrifice free from all stain, He straightway put an end to death by the offering of a substitute. For when the Supreme Word of God offered His own temple and bodily instrument for the life of all, naturally by His death He paid all that was owing. Naturally too, being united to by a like nature, the incorruptible Son of God clothed us all with incorruption by His promise of resurrection. And this is so because of the Word's dwelling among us in that sinless Body, death's corruption has lost its hold over all men. And just as when a great king has come into some large city and is living in one of its houses, assuredly such a city is thought to be highly honored, does enemy or bandit attack or destroy any more, but rather it is treated with all reverence, just because the king is living in one house; so has it come to pass with the King of all. For now that He has come



country, and has taken up His abode in  
Body among the many that are like it, as  
result all the enemy plots against mankind  
have been foiled, and death's corruption,  
which used to have such power over men,  
has come to nothing. For the human race  
could have perished, had not there come  
among us, to make an end of death, the Son  
of God, the Lord and Saviour of all. (From  
Chapter II of *The Incarnation of the Word  
of God*, our translation: see "Notes.")  
Of old time He was wont to come to the  
saints individually, and to hallow those who  
truly received Him, but neither on their  
behalf was it said that He had become man,  
nor when they suffered was it said that He  
himself suffered. But when He came among  
us from Mary once in fulness of the ages

for the abolition of sin (for so it was pleasing  
to the Father to send His own *Son made of  
a woman, made under the Law*), then it is  
said that He took flesh and became man and  
in that flesh He suffered for us (as Peter  
says, *Christ therefore having suffered for us  
in the flesh*), that it might be shewn and  
that all might believe that, whereas He was  
ever God and hallowed those to whom He  
came and ordered all things according to the  
Father's will, afterwards for our sakes He  
became man and *bodily*, as the Apostle says,  
the Godhead dwelt in the flesh: as much as  
to say, "Being God, He had His own body  
and, using this as an instrument, He became  
man for our sakes." ( From Chapter XXVI  
of his *Third Discourse against the Arians*,  
translated by Newman.)



CATHERINE

(By Memling)

ST. BARBARA

(Courtesy of the Metropolitan Museum of Art)

# Our Goodly Heritage

BY RICHARDSON WRIGHT

(An address to the National Guild of Churchmen)

**W**E Episcopalians belong to a particular form of aristocracy—saints, martyrs, selfless clergy, to whom the Faith of the One, Holy, Catholic and Apostolic Church was worth both living and dying for.

At the present moment, some of our highly-placed clergy seem to be forgetting that fact, or would like to forget it. So busy are they "drawing up blue-prints of emasculated creeds in the futile effort to found a man made union church," that they apparently are willing to swap their birthright of faith and practice for the indigestible potage of a synthetic œcumenicity.

Is it mere happenstance, or because of the attitude of such clergy, that such a large percentage of our Church people display no interest, no, not even curiosity, about their heritage—the heritage of the Church, of the *Book of Common Prayer*?

They rush to join the D. A. R. and S. A. R. and such other organizations for which ancestry is essential, but you don't find them rushing for front seats at a talk on Church or Prayer Book ancestry. If they do come, they are apt to get the shock of their lives in discovering who their ancestors were. Last winter, in giving some instructions on the Prayer Book, I was fortunate enough to have lent me copies of the Breviary, Pontifical, Processional, and Sacramentaries, from which the Prayer Book is derived. The people picked them up gingerly, gave them a glance and exclaimed, "Oh, they're in Latin"—as though Latin were a sort of Typhoid Mary—and promptly dropped them.

A contrast to this is the enthusiasm with which the vestrymen of our biggest and oldest parish enjoy the talks on Church history given by the rector. At their monthly dinners he serves a slice of history with every slice of meat. And they love it. Meet them in clubs and on trains, and they report how far in history they've gotten. Other rectors might well follow that pattern.

Even among some of those who are called "advanced". Church people, a knowledge of the Prayer Book may be scanty. The other day someone, in talking to a little group of ardent Anglo-Catholics, repeated the well-known fact that the way to learn how to live is first to learn how to die, and the way to live is "having the testimony of a good conscience, in the communion of the Catholic Church." One of them piped up, "That's a wonderful line! Who said it?" The good *Book of Common Prayer*, in that precious little treasury of Catholic teaching, the *Prayer Book of the Sick*!

So we might as well admit that, on the whole, our people have very sketchy notions not only about the heritage of the Prayer Book but also about its contents. This may account for the fact that so many of them resemble our present-day whiskies—of neutral spirits! Either they never open the Prayer Book from Sunday to Sunday, or their noses are glued to little books of devotion—perfectly good little books, of course. Perhaps we could induce Mary Ellen Chase to write *The Book of Common Prayer for the Common Reader*. It might cause Episcopalians to read it.

We don't, you know. If you doubt it, ask any group how many have read the Prayer Book all the way through, including the Thirty-Nine Articles which we surfeit ourselves with puzzling over when sermons grow dull. A few Sundays ago I tried it in a New York church with a congregation of about 400. Two shy little hands went up—only those of my wife's. She *had* to read it!

At a laymen's conference in another city, attended by 200 prominent Churchmen, vestrymen, delegates to Church conventions, wielders of influence in Church life—only six hands went up. Six out of 200—and these are the men who decide what kind of priests are called to their parishes, have a powerful voice in what kind of priests should be made bishops.



If you really want to know the Prayer Book, you have to read it through at least twice and with two different purposes. I can test that with each reading the old becomes new, acquires a perennial freshness. First read it as you would any other book. You will then be captivated by its sublime English, the aptness and beauty of phrases, and you'll reach for a pencil to underline them. Before you know it, they'll be part of your praying vocabulary.

Then read it a second time, for the statements of the Faith which it contains, and for the innumerable paths it offers leading to a deeper spiritual life, the ways to draw closer to God, to a clearer apprehension of Him in whom we live and move and have our being, a clearer understanding of ourselves and our brethren.

Now why all this pother about the Prayer Book? You find it in every Episcopal Church. It is used at every service. Why should it be singled out by the 2,400 members of this Guild, scattered through all parts of the country, as the special object of their attention? Because it contains the essentials of faith and practice, notably the Sacraments—those evidences of God's action and through the lives of men and women to make up this earthly part of His Mystical Body.

We will never get anywhere until we lift our sights above the welter and dust of

controversy to a true conception of the Church and the Sacraments.

The Church's visible manifestation is in those Sacraments; its hidden, inward life is the working of the Holy Spirit. None of us can really claim to know the Church until we have a thorough grasp of the Liturgy, the Holy Eucharist, that divine joy of the Church. For the Liturgy expresses the fullness of her doctrine, the deep measure of her oblation, the earnest striving of her spirit, the persistent continuity of her living tradition, the completeness of her surrender to the Infinite God, "of Him, by Him and through Him" in whom she lives.

These she expresses not only by conventional signs and symbols, such as those in which we took part this morning, but also by the word of life and truth revealed by Him Who is all life and all truth.

Such being her heritage, we can never look on the Church as a man-made institution, confined only to here and now, subject to change with the changing ideologies of each new generation. For the Church is made up of that of Heaven as well as that on earth, two parts knit together in one spiritual communion, one ineffable reality, of which the life is the very spirit of the Eternal Godhead—the Holy Trinity.

These are no mere time-worn clichés issuing from some theological ivory tower. They are the dynamic, living principles of unchanging faith.



ROGATION PROCESSION

What a pity, then, that against this concept are those whose ardent and calculating purpose is to change it, to negate the Sacraments!

Already in a number of our dioceses, for example, mention of regeneration has deliberately been stricken from the Baptismal Office. And do the bishops protest? The Right Reverend Bigboy Blacktie calmly looks the other way. If that corruption is sanctioned, why need we bother with Baptism? Without the Doctrine of Original Sin, the Sacrament of Holy Baptism just simply doesn't make sense. It is reduced to a hollow performance, a mere gesture of association, like joining a club, or seeing that your child is entered, at birth, at the right school. It is also a blasphemous rejection of the divine purpose underlying the Incarnation of Him Who, by being "obedient unto death," "blotted out the handwriting of ordinances that was against us." (Col. 2:14).

Confirmation is another Sacrament which, for the sake of getting together with different and divided sects, some seem willing to betray and jettison. If they succeed, henceforth will our children be denied participation in the Pentecost of Christ's disciples? Will they be denied their ordination to the lay priesthood, denied that acute moment when, whether they realize it or not, the gifts of the Holy Spirit come to enrich their souls?

The same is true of this jockeying about Holy Orders. Let by-gones be by-gones, including our heritage.

But let's be realistic about that heritage. Some of it is not so good.

There are two old sayings to which we might give heed. One is, "A man is known by the company he keeps." This means that he is apt to be influenced by the company. During the Reformation, a number of our leading Anglican Right Reverend Fathers got into very strange company indeed, and the company showed its effect on them. If you want proof of this, read the first Prayer Book of Edward VI, with its unmistakable vestige of Catholic teaching, and then read the second, from which much of that teaching was omitted. Only three

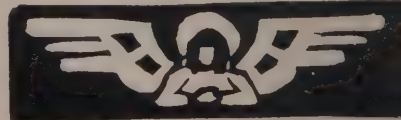
years separated them, and yet in so short time did the company the English bishops were keeping show its deadly effect. It is a very same company that our liberal brethren, with shouts of saccharine platitudes, insist we take to our bosom.

The second adage is, "What we have been makes us what we are." For that reason a doctor always wants to know about our ancestors—what did they die of? Pledge God it may never be said of the Church that she died of creeping paralysis following over-indulgence in cheap compromise.

Make no mistake about it, attacks on Faith and practice of the Catholic Church whether from without or within, whether with lofty intent or from sheer blind and bitter prejudice—make no mistake about those attacks invariably center on one, another of the Sacraments. The price of this sort of unity is dogmatic truth watered down to the very least possible minimum. Its result is an emasculated creed—and a terrible disillusionment. For, as Karl Barth explains the futility of such endeavors, might be possible to find among the many dissident parties of divided Christendom some common affirmation about every article that they believe, but this would be useless, because hardly two of them would come to terms upon the meaning of the initial word, 'believe.'" (*The Idea of the Church*).

To defend the revealed truth of the Catholic religion—the Creeds and Sacraments contained in the *Book of Common Prayer*—to defend its faith and practice, the men and women who comprise this National Guild of Churchmen are committed. Unless we do defend our heritage, our glorious centenary will mean nothing.

"Our lines have fallen in fair places, yet we have a *goodly heritage*." Let us be vigilant, lest we turn the line of least resistance into a highway of ecclesiastical traffic. Let us be vigilant, lest we betray our heritage.





# Are You Afraid of God?

BY EVERETT BOSSHARD

If you are, why are you? Of course, there are those people who are afraid of the very idea of God, but they are the folks who refuse to face reality—the head-in-sand Christians. They are like the poor nudged woman in Noel Coward's play who wouldn't admit that her mother was dead and not talking about her "passing over" or entering a larger life" until she nearly drove her brother-in-law mad. There is very little help for such people for they seldom even go to Church for fear of being made to face facts about God and themselves. Their only problem is some terrible shock that will blast them out of their world of fantasy.

On the other hand there are people who face up to the facts of Divine Reality and are afraid of God, or feel that they ought to be afraid of him; just as we are all afraid of the atomic bomb or ought to be. Now, anyone who has that attitude toward God is laboring under a misapprehension. It's possible that he may have read too much of the Old Testament without going on to its interpretation in the New; but it's much more likely that he is confused by words; that he has never learned or been taught that words change their meanings or that the same word may have two or more different though related meanings.

There is a great deal in the Old Testament about the virtue of the Fear of the Lord and it appears in the Prayer Book, too. But that doesn't mean that we are to be scared to death of God, else how could it go on to say "The fear of the Lord shall delight the heart, and shall give gladness, and length of days"? And how could the Bishop pray: "And fill them, O Lord, with the spirit of thy holy fear, now and for ever" at our confirmation?

Psychologists have oversimplified the concept of fear by reducing it to its lowest terms—a primitive emotion just as they have devalued the concept of love by reducing it to the primitive urge of sexual desire. And we have

been taken in. They have told us so much of the dire psychological results of frightening people that we have become afraid of fear itself. The truth of the matter is that there is all the difference in the world between the fright you feel when someone sneaks up and yells in your ear, and the reverence and awe you feel in the presence of a great, good and beloved person—though this, too, is fear.

Let us define it straight out and say that the Fear of the Lord is that attitude of mind and heart that sets us in true relationship to almighty God. It is not hard to understand now why the spirit of holy fear is one of the seven Gifts of the Holy Ghost. It has to be, because no one is capable of gaining a true relationship to God by his own efforts and without the help of the Holy Ghost. We may say that Holy Fear is as far different from ordinary human fear as the Love of God is different from ordinary human love. As a matter of fact, the two things, Holy Fear and Divine Love, are closely related.

In the Old Testament the fear of the Lord is spoken of frequently and most memorably as the basis of true wisdom. The idea occurs in the Psalms and Isaiah and receives its greatest elaboration in the first two chapters of the book of Ecclesiasticus (in that part of the Old Testament commonly called the Apocrypha.) To the writer of this book the fear of the Lord is glory and exultation; it shall delight the heart and give gladness; it is the beginning of wisdom, the fulness, the crown and the root of wisdom. That certainly is no ordinary kind of fear that brings wisdom.

It is not hard to understand the importance of the fear of the Lord to wisdom if we realize that wisdom is the balance of mind and knowledge that gives us the power to deal with life in its true proportions and to avoid the mistakes that arise from ignorance and short-sightedness. It is a true sense of perspective and proportion and that comes only when we have a true relation-

ship to almighty God, when we see Him in His proper place in the scheme of things.

This sort of wisdom is best exemplified in the lives of the Saints. In fact it isn't a bad definition of a Saint. For a Saint is one who realizes that God is the most important fact in this world and the next and orders his life accordingly. And we who are "called to be saints", as St. Paul pointed out, need to realize this too. It is this point of view that distinguishes the Saint from the purely worldly seeker after wisdom.

The worldly philosophers of the time before Christ in company with the secular philosophers of our own day speak of Wisdom a good deal but think of it only in relation to finite, mortal life. This lack of perspective ends them up in tremendous disagreement and confusion. Naturally, for the mind of man is not competent to solve the problems of eternity without help from the Eternal—the gift of the spirit of holy fear that alone can give us a sense of true proportion because it recognizes God as the focus and goal of all things.

Holy Fear is a fear born of love, a fear of offending, of sinning against one who is loved and revered, a fear of the separation that results from sin. It is illustrated by the Apostles' experience on the Mount

of the Transfiguration. The Gospel tells us that they were afraid as they entered into the cloud—a normal primitive of darkness and the unknown. But the fear of the Transfigured Lord was a very different thing. They had known Jesus their loving friend. That remained, but they knew Him as their God in glory. The fear begot, not terror, but worship and adoration in love. Holy Fear is the reverse of the coin of Divine Love and it is this close and essential relationship between them that makes it so important for us to understand and desire and pray for the gift of the spirit of Holy Fear, now and forever.

They that fear the Lord

Will not disobey his word;

And they that love him will keep his ways.

They that fear the Lord

Will seek his good pleasure;

And they that love him shall be filled with the law.

They that fear the Lord

Will prepare their hearts, and

Humble their souls in his sight:—

We will fall into the hands of the Lord

And not into the hands of men:

For as his majesty is,

So is his mercy. *Ecclus. 2:15*





## What Is The Catholic Faith?

BY ST. VINCENT OF LERINS  
(whose feast is on May 24th)

HIS RULE

INQUIRING therefore often with great desire, and attention of very many excellent, holy, and learned, how and by what means I might rightly, and as it were by some general ordinary way, discern the true Catholic from false and wicked heresy; to this question I had usually this answer of them that whether I or any other desired to shew out the fraud of heretics, daily springing up, and to escape their snares, and willingly would continue in a sound faith, himself true and sound, that he ought two manner of ways by God's assistance to defend and serve his faith; that is, first, *by the authority of the law of God*; secondly, *by the tradition of the Catholic Church*.

Here some man, perhaps, may ask, seeing the Canon of the Scripture is perfect, and is so abundantly of itself sufficient for all things, what need we join unto it the authority of the Church's understanding and interpretation? The reason is this, because the Scripture being of itself so deep and profound, all men do not understand it in one and the same sense, but divers men diversely, this man and that man, this way and that way, expound and interpret the sayings thereof, so that to one's thinking, so many meanings, so many opinions almost may be gathered out of them: . . . and therefore very necessary it is for the avoiding of so great errors and turnings of errors so various, that the line of expounding the Prophets and Apostles be directed and drawn according to the rule of the Ecclesiastical and Catholic Church.

Again, within the Catholic Church itself we are greatly to consider that we hold fast that which hath been believed *everywhere*, *always*, and *of all men*: for that is truly and properly *Catholic* (as the very force and nature of the word doth declare, which comprehendeth all things in general after an universal manner). And that shall we do if we follow *Universality, Antiquity, Consent*. Universality shall we follow thus, if

we profess that one faith to be true which the whole Church throughout the world acknowledgeth and confesseth. Antiquity shall we follow, if we part not any whit from those senses which it is plain that our holy elders and Fathers generally held. Consent shall we likewise follow, if in this very antiquity itself we hold the definitions and opinions of all, or at any rate almost all, the Priests and Doctors together.

### THE TRUE CATHOLIC

Which being so, he is a true and genuine Catholic that loveth the truth of God; the Church the body of Christ; that preferreth nothing before the religion of God; nothing before the Catholic Faith; not any man's authority, not love, not wit, not eloquence, not philosophy; but contemning all these things, and in faith abiding fixed and stable, whatsoever he knoweth the Catholic Church universally in old time to have holden, that only he purposeth with himself to hold and believe.

### THE HERETIC

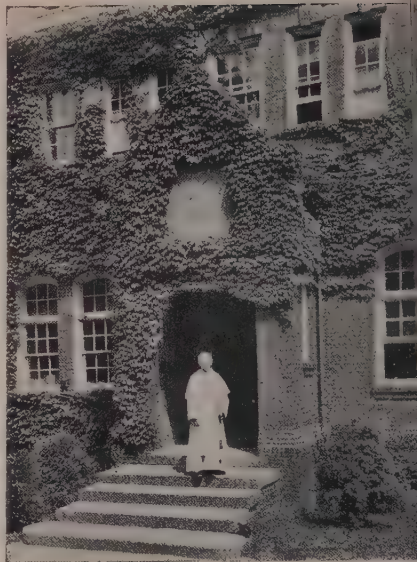
For you may hear some of them say, "Come ye unwise and silly souls, which commonly are called Catholics, and learn the true Faith, which none understandeth beside us, which hath been hidden many hundreds of years past, but of late hath been revealed and laid open; but learn it privily, learn it secretly, for it will delight you." . . . Who be these earthly men? Let the Apostle declare: "Those (quoth he) which have erred about the Faith."

### THE CHURCH

For the Church of Christ, a careful and diligent keeper of doctrines committed to her charge, never changeth any thing in them, diminisheth nothing, addeth nothing; what is necessary she taketh not away, what is superfluous she putteth not on; what is her own she loseth not, what is not her own she usurpeth not; but with all industry labourerth only about this one thing, that is, that by faithful and prudent handling of what is old, if aught have been in times past well entered upon and begun, she may perfect and polish it; if aught well set forth and declared, that she may ratify and confirm it; if aught confirmed and defined, that she may retain it. (Translator unknown.)

## Lambeth and Unity

We commend Fr. Haselmayer's book <sup>(1)</sup> by this title to all thoughtful Churchmen. We have had enough and to spare of wishful thinking about reunion. Fr. Haselmayer brings us the *facts*. That surely is the sane approach. Those who deplore our unhappy divisions and long for brethren to dwell together in unity ought to read this careful, scholarly study. It analyses first the magnificent report of our own American bishops, adopted in Chicago in 1886, and the subtle changes made in its wording and interpretation at Lambeth. It goes on to consider the basic formularies in which the Faith of Anglicans is set forth. In the light of these, and in the light of genuine scholarship, the famous "Quadrilateral," it shows, can have but one meaning: a firm stand for the Faith once delivered to the saints. This is the one hope for reunion. We congratulate Fr. Haselmayer, and the Committee on Doctrine of the American Church Union.



## Intercessions

*Please join us in praying for:—*

Fr. Superior at St. John's Church, Houston, Texas, and his annual visitation to Andrew's School.

Bp. Campbell's retreat at St. Mary's convent, May 9th; Confirmation at St. Mary's Hospital, New York City, May 12; visit to St. George's, Utica, for Co. Christi.

Fr. Baldwin, who is to preach at a rally at Grace Church, Newark, on V. Sunday.

Fr. Adams' work at St. Mary's Church, Denver, beginning May 23.

Fr. Packard giving a missionary address at St. Ignatius' Church, New York City, May 5, preaching at St. George's, U. May 9, and conducting a quiet day at Clement's Church, New York City, on May 21.

Fr. Gunn giving a mission at St. Andrew's Church, Classon Point, New York City, May 30-June 6.

The pre-ordination retreat to be held at Holy Cross May 19-21.

<sup>(1)</sup> *Lambeth and Unity*, by Louis A. Haselmayer. Published by the American Church Union, Morehouse-Gorham Co., 1913. \$2.75.



### Contributors To This Issue

Everett B. Bosshard is instructor in Systematic Theology and Apologetics at Nash House, and an Oblate of Mount Cal-

vin. Richardson Wright is editor of *House and Garden*, and a communicant of St. Mark's Church, New Canaan, Connecticut.

Rev. Carroll E. Simcox is chaplain at St. Francis' House, Madison, Wisconsin.

Rev. William J. Alberts is rector of Christ Church, Media, Pennsylvania.

### Notes

Rev. Superior paid a visit to the Order of St. Helena at Versailles, Kentucky; preached at St. John's, Houston, and conducted a mission at St. Peter's Church, Dallas, Texas.

Rev. Campbell took services at St. John's, Pleasantville, N. Y., at the Church of the Redeemer, New York City, and at the Redeemer, Pelham, N. Y.

Rev. Harrison conducted the annual retreat of the Oblates of Mount Calvary at Mount Cross Monastery.

Rev. Baldwin conducted a retreat for the Community of St. Mary at Peekskill, and gave instructions at the Greer School.

Rev. Adams addressed meetings at Dubois, Pennsylvania, and gave retreats at Glendale

for the Community of the Transfiguration and for a group of women at St. Paul's Church, Dayton, Ohio.

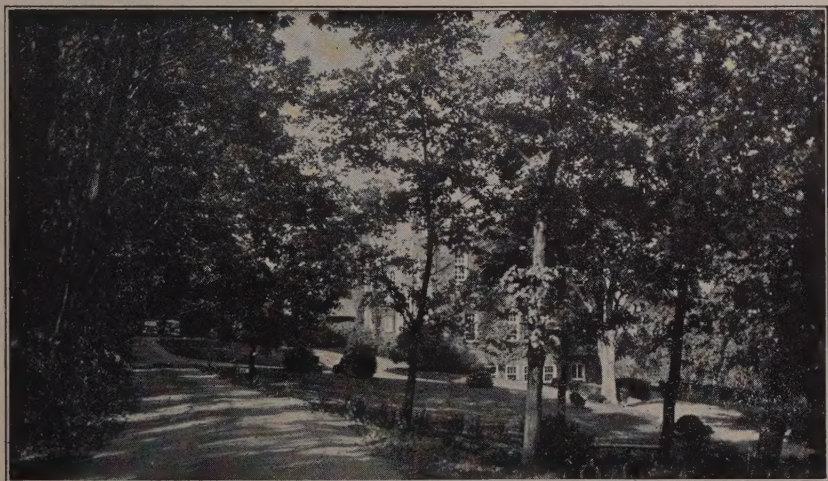
Fr. Packard went to St. James' Church, Ausable Forks, N. Y., and gave a missionary talk showing the Liberian films to the Canterbury Club, Plattsburg, N. Y. He also conducted a mission at the Church of the Advent, Boston, and spoke to the Catholic Club at a meeting held at St. Andrew's, Astoria, Long Island.

Fr. Gunn took part in a School of Religion held at St. George's, Newburgh, New York.

Fr. Hawkins showed the Liberian films and gave a missionary address at St. John's, New Rochelle, New York, and St. Stephen's, Providence. He also gave a missionary talk to the Woman's Auxiliary of St. John's, Stamford, Connecticut.

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The two paragraphs from *The Incarnation of the Word of God*, by St. Athanasius, are included in the hope that you will want to read the whole book,—one of the greatest books of all time. If you do, we recommend the beautiful new translation by a Religious of C.S.M.V., S.Th., published by the Macmillan Company, with a notable introduction by C. S. Lewis. As is well known, St. Athanasius was the champion of Orthodoxy at the Council of Niceæ.



# An Ordo of Worship and Intercession, May-June 19

- May 16 Whitsunday Double I Cl R gl seq cr pref of Whitsunday through the week—for reunion
- 17 Monday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—for those graduating from schools and colleges
- 18 Tuesday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—for all ordinands
- 19 Ember Wednesday Semidouble R gl col 2) St Dunstan BC 3) Whitsunday seq cr—for the increase of the ministry
- 20 Within the Octave Semidouble R gl col 2) St Bernardine of Sienna C seq cr—for the Lambeth Conference.
- 21 Ember Friday Semidouble R gl col 2) Whitsunday seq cr—for all seminaries
- 22 Ember Saturday Semidouble R gl col 2) Whitsunday seq cr—for a just and stable peace
- 23 Trinity Sunday Double I Cl W gl cr pref of Trinity—for the Church's students and scholars.
- 24 St Vincent of Lerins C Simple W gl col 2) of the Saints 3) *ad lib*—for firmer adherence to Catholic principles
- 25 Tuesday G Mass of Sunday a) col 2) of the Saints 3) for the faithful departed 4) *ad lib* or b) as of Trinity W cols as above pref of Trinity—for the Faithful Departed
- 26 St Augustine of Canterbury BC Double W gl—for the Church of England
- 27 Corpus Christi Double I Cl W gl seq cr prop pref through Octave unless otherwise directed—for priests
- 28 Within the Octave Semidouble W gl col 2) St Philip Neri C seq *ad lib* cr—for care and reverence toward all sacraments
- 29 Within the Octave Semidouble gl col 2) of St Mary 3) for the Church or Bishop cr—for the increase of reservation
- 30 1st Sunday after Trinity Semidouble Mass a) of Sunday gl col 2) cr or b) before Corpus Christi celebration of the feast gl col 2) Sunday seq cr LG Sunday—for a sense of responsibility for the universe
- 31 Within the Octave Semidouble W Mass as on May 29—for a devout reception of Communion
- June 1 Within the Octave Semidouble W Mass as on May 29—for social and economic justice
- 2 Within the Octave Semidouble W Mass as on May 29—for the sacramental use of natural resources
- 3 Octave of Corpus Christi Greater Double gl col 2) Martyrs of Uganda seq cr—for the Confraternity of the Blessed Sacrament
- 4 Sacred Heart of Jesus Double II Cl W gl cr prop pref—for the Confraternity of the Love of God
- 5 St Boniface BM Double R gl—for all missionaries
- 6 2nd Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—for reconciliation for laymen
- 7 Monday G Mass of Trinity ii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for St. Ann's School
- 8 Tuesday G Mass of Trinity ii col 2) of the Saints 3) *ad lib*—for the Liberian Mission
- 9 St Columba Ab Double W gl—for Mt Calvary, Santa Barbara
- 10 St Margaret of Scotland Double W gl—for the Scottish Episcopal Church
- 11 St Barnabas Ap Double II Cl R gl cr pref of Apostles—for the St Barnabas Brothers
- 12 Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Visitation)—for the Shrine of our Lady of Walsingham
- 13 3rd Sunday after Trinity Semidouble G gl col 2) St Anthony of Padua C cr pref of Trinity—for conversions and camps
- 14 St Basil BCD Double W gl cr—for all religious
- 15 Tuesday G Mass of Trinity iii col 2) of the Saints 3) *ad lib*—for the Confraternity of the Christ the King
- 16 Wednesday G Mass as on June 15—for the work of the Holy Cross Press



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## Press Notes

Fr. Hughson's book WITH CHRIST IN GOD—A Study of Human Destiny, received a splendid review in the London "Church Times", and we quote it in part: "This forceful study is a tract for desperate times. Not merely does it make accessible to the general reader the main teachings of the classic masters of the spiritual life. It does more: it provides a fairly exhaustive guide to those who are trying to establish their spiritual life on a firm basis of a revealed truth. Its purpose is to show that the destiny of the soul is to be 'partaker of the divine nature'; that there is not indeed any short cut to perfection, but an immense simplification of the spiritual life by its interpretation in a unifying truth—that when the Christian lives in a state of grace, not he but Christ lives. This is a book which deserves to exercise a great influence on laypeople as well as on priests—especially on younger priests. It contains a thesis which is of value in days when there is so great a need for dogma, for a *lex orandi* securely embedded in the *lex credendi* of the Christian ages. The teaching contained in this book cannot be assessed in gold."

While The Press is perfectly willing to accept orders for books of other publishers, it really will expedite matters for the customer to order direct from the publisher. From time to time we mention, in this column, publications other than our own. Unless specifically stated, we do not carry in stock, and they should be ordered direct from the publisher.

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